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AUTHOR Harkins, Arthur M.; And Others
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ABSTRACT

The Native American (NATAM) Curriculum Series, designed to serve non-Indian teachers conducting classrooms without American Indian students present, is described in this overview. Presented in outline form are samples of the units prepared by public school teachers from the Columbia Heights, Minnesota, school system who were enrolled in an Indian education course offered by the University of Minnesota. In addition to the basic curriculum units on Indian culture for elementary grades, units covering specific areas (math contributions of the Indians, archery, etc.) or specific tribes are outlined for use with elementary and high school students. The complete units are in the ERIC system as ED 051 913 through ED 051 920 and ED 057 926 through ED 057 930. (PS)

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AN OVERVIEW OF
THE NATIVE AMERICAN
CURRICULUM SERIES

as written by:

Arthur M. Harkins
I. Karon Sherarts
Richard G. Woods

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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AN OVERVIEW OF THE NATIVE AMERICAN
CURRICULUM SERIES

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Native American Cooperative Curriculum Series

Introduction and Background

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

April 1, 1970
Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History" Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans.

April 8, 1970
Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.

April 15, 1970
Lecture H. Ed. 5-111. Dr. Arthur Harkins - University of Minnesota.

April 15, 1970
Gene Eckstein (Chippewa) "Cultural Conflict and Change." Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.

April 22, 1970
G. William Craig (Mohawk) "Treaties and Reservations." Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.

April 29, 1970
Lecture H. Ed. 5-111 Dr. Arthur Harkins.

May 6, 1970
Gene Eckstein (Chippewa) The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.

May 13, 1970
Lecture H. Ed. 5-111 Dr. Arthur Harkins.

May 20, 1970
Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.

May 29, 1970
Lecture H. Ed. 5-111 Dr. Arthur Harkins
Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area in which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

This initial objective was achieved, and through the cooperation of the Minnesota Federation of Teachers, the new Twin Cities organization called Teachers for Change, the Training of Teacher Trainers Program at the University of Minnesota, and the Indian Upward Bound program a series of nineteen curriculum projects covering the grades kindergarten through twelfth was produced. This series already has been distributed free throughout the state of Minnesota by the teacher organizations mentioned above. Fundamentally, the NATAM Curriculum Series was designed to serve non-Indian teachers conducting classrooms without Indian students present.

Why a Native American Curriculum Series?

The long-awaited "Indian Education Subcommittee" report on American Indian education was released in 1970 and is no less than satisfying for those Indians and non-Indians seeking fuller documentation of the historical and current crimes and indignities inflicted by the white man upon the Indian. In fact, the subcommittee report begins its chapter on public education ("Failure of the Public Schools") with the following casual introduction: "To thousands of Americans, the American Indian is, and always will be, dirty, lazy, and drunk. That's the way they picture him; that's the way they treat him."[1] The writers of the report go on to say that:

> It is this kind of history (inaccurate, degrading, and biologically tainted) -- the kind taught formally in the classroom and informally on streetcorners -- which creates feelings of inferiority among Indian students, gives them a warped understanding of their cultural heritage and propagates stereotypes.
>
> The manner in which Indians are treated in textbooks -- one of the most powerful means by which our society transmits ideas from generation to generation -- typifies the misunderstanding the American public as a whole has regarding the Indian, indicates how misconceptions can become a part of a person's mind-set.[2]

The recent National Study of American Indian Education final report series, while much more moderate in tone, supports many of the generalizations made by the writers of the Senate Subcommittee report.[3]

Following these lines of interest, a survey was designed in December, 1969 for twenty-one elementary schools in suburban Bloomington, Minnesota. The schools were sent a letter asking their assistance in surveying certain elementary grades in the Bloomington schools. Of the twenty-one schools contacted, eleven replied, and of these eleven, eight agreed to participate in the survey.

The survey was broadly concerned with conceptions held by white elementary school children about the American Indian. Secondarily, it was hoped that the survey would provide insights into the formulative effects of educational experience on interracial viewpoints -- to solidify attitudes about Indians, to broaden insights about Indians, or to essentially leave attitudes unaffected. It was expected that the majority of the white Bloomington elementary students would regard American Indians with attitudes and prejudices instilled through the mass media, peers, parents, and curricular materials and teachers encountered in school. Thus, the study was intentionally broad-gauged; it asked the students to write a one-page paper on the topic, "What I Know About Indians." It was hoped that this approach would allow the students to provide a great deal of information unaffected by an overly structured instrument.

Of the twenty-one Bloomington schools contacted, eight replied with packets of student papers. There was a total of 643 papers. The papers ranged in length from one sentence to three pages, with the average paper consisting of about seventy-five words. An attempt was made to categorize content of these papers into two types: "factual

statements" or "attitudes toward Indians". We did not presume that these categories are entirely adequate; rather, they were rough attempts to determine the type and quantity of previous experience of any kind related to American Indians.

When examining the difference in the students' papers we were struck by the diversity in knowledge of the Indians 1) among students of the same class; 2) among classes; and 3) among schools. There seemed to be little assurance whether the student would study local Indians, rice, dog livers, diversities, or similarities. Most students identified the Plains Indians first, a probable result of television and movies depicting these Indians.

When comparing third grades, six of seven classes described Plains or local Sioux or Chippewa Indians. Seven of eight classes did not recognize a present Indian existence, and only one class described differences in housing or foods. A third grade paper was typically historical in approach with few "attitudes."

The standard fourth grader's paper was quite similar to the third grader's, concentrating on the same Indian tribes; in only two classes did students mention present Indian life. Four classes did not distinguish among tribes and three classes contained damaging stereotypes from about one fourth of the students. Reductionism rather than the recognition of differences was the dominating perspective.

Three classes within the fifth grade had branched into studies of the Incas and Aztecs, while three examined the Chippewa and Sioux. Three classes with varying percentages of students (one-half, one-fourth, and one-fifth) recognized a present Indian life, while three classes did not note contemporary Indian existence. Two classes recognized differ-

ences in foods and tribes. Five of the seven classes did not exhibit "attitudes" about Indians while the remaining two expressed pro-Indian "attitudes."

Only three of the sixth grade classes continued to concentrate on Plains Indians, and there was an awareness of present day life. In two classes one-fifth of the students knew of reservations, and in three classes one-third of the students possessed this awareness. These proportions should not be taken too readily, however, for in the majority of cases the students simply knew that reservations existed. Three of the classes could distinguish among dwellings. It was in the sixth grade that students expressed their "attitudes" most freely. Two classes contained a majority of students whose first statement was that Indians had red or dark skin. Indians were described as killers or scalpers, and whites as cheaters. The generalizing and reductionism which abounded from the third grade began to blossom in the sixth grade. Apparently, not having been taught to treat each Indian person and each Indian tribe as a single entity allowed these students to overgeneralize about "all Indians." To many of these children, "all Indians" have long black hair and red skin, eat raw meat, hunt buffalo, and live in tepees.

We began to realize, as a result of this survey and other research, that even where very effective classroom resources exist for the teaching of American Indian history and culture, the benefits of these resources could be badly undermined by other forces operating to diminish the impact of the classroom. Of course, we realized that many of the classrooms participating in the survey did not begin to have an adequate level of factual, sufficiently detailed materials about American Indians available to school children in the first place. When the problems of poor teacher preparation or inadequate teacher attitude are added to the often negative influences of family, media and peer groups, the

picture becomes generally depressing and fits very well the pessimistic and gloomy picture portrayed by the writers of the Indian Education Subcommittee report.

In the summer of 1971, the University of Minnesota's College of Education and General Extension Division began video taping a nine-credit Indian education college course for state-wide telecasting during the 1970-71 and 1971-72 academic years. This project was jointly sponsored by many white, Indian, and mixed organizations and individuals. It was an attempt to help plug the curriculer "gap" existing in many school systems over the state. The quality and relevance of this televised course was directly related to many of the organizational, communications-related, scholarly, and ideological notions dealt with throughout the NATAM series.

It was hoped that the course would be a success in at least three ways: that it would attempt to deal positively with some of the non-Indian "attitudes" which we knew to exist from research findings around in the state; that certain "factual" matters concerning the American Indian and his life styles before and after white contact would be dealt with in a manner acceptable to the canons of objectivity and to the sensitivities of all parties involved; and that the course would provide adequate incentive and means for teachers all over Minnesota to develop their own curriculum units on American Indians for classroom use. We imagined that a great deal could be expected of Minnesota's teachers in this regard, and it was hoped that means would be available to distribute the best of their curriculum development efforts on a state-wide basis. Throughout the entire television effort, a maximum amount of energy was devoted to presenting information about contemporary, living and breathing American Indians in the context of relevant historical and cultural antecedents. The NATAM units, developed a few months earlier at the Columbia Heights school system, provided invaluable assistance in developing this rationale.

What are the NATAM Units About?

The following list of NATAMS goes a little way toward suggesting the scope and focus of the series. (Note that several units were deleted after deficiencies were discovered).

NATAM	TITLE	
I	Curriculum Unit for the First Grade	
II	Curriculum Unit for the Second Grade	
III	Curriculum Unit for the Third Grade	
IV	Curriculum Unit for the Fourth Grade	
V	Curriculum Unit for the Fifth Grade	(delete)
VI	Curriculum Unit for the Sixth Grade	(delete)
VII	Ojibwa (Chippewa) Myths and Legends	
VIII	The Maya Calendar: A Native American	
IX	The Pre-School Child's Image of the American Indian	
X	Curriculum for the High School	(delete)
XI	Indian Archery	(delete)
XII	Population, Ecology, and the American Indian	
XIII	Chippewa Indians: Curriculum Unit for Third Grade	
XIV	Some Suggestions for Librarians in High Schools	
XV	Chippewa Indians: Curriculum Unit for Fifth Grade	
XVI	The Indian's Identification with the Earth	
XVII	Contrasts in Chippewa, Sioux, and Anglo Values	
XVIII	Resource Unit for the Elementary and Middle Schools	
XIX	Mathmatical Contributions of the Mayas, Aztecs & Incas	

The NATAM units are a rich source of information about Native Americans for teachers in the grades. For the remainder of this report, we offer samples from the NATAMS and then conclude with some final observations and, for those who are interested, directions for procuring the units.

** A Native American Unit for the First Grade
by Phyllis M. Scholberg

The Unit is divided into the following sections: Science, Arithmetic (Measurement), Physical Education, Communication, Art, Music, Audio-Visual Materials, Teaching aids, Eskimo and Indians Today, American Indian Contributions, Language Activities, Literature (American Indian poetry and legends) and Bibliography. Exerpts from the unit are presented below:

> Please bear in mind that the children at this grade level can neither read nor write until the second semester. Since material on Indians or Eskimos that is written at the primer level is rare, units at this stage in education must be presented and directed by the teacher through the combined media of pictures, music, and stories...
>
> The purpose of this unit is to bring about greater awareness and understanding of the Indian in our society as stated in Mayor Naftalin's 1969 American Indian Day and Week Proclamation:
>
> WHEREAS, Minneapolis is the home of nearly 8,000 Indian men, women and children who constitute the largest Indian population in any single area of the state; and
> WHEREAS, the unique role of the Indian in the growth and development of this nation was first given official recognition during the administration of President Harry S. Truman, through the proclamation of National Indian Day; and
> WHEREAS, Indians as an ethnic minority are still seeking full acceptance into American life; and
> WHEREAS, many of the problems presently confronting the Indian community could be alleviated through better housing, employment, schooling, training, counselling, and health care; and
> WHEREAS, it is also desirable that Indian history and culture, Indian aspirations and Indian concerns and sensitivities should be more widely known and understood by both Indian and non-Indian alike; and
> WHEREAS, in an attempt to foster better understanding of the Indian in our society;
> NOW THEREFORE, I, Arthur Naftalin, Mayor of the City of Minneapolis do hereby proclaim May 10 as American Indian Day and the Week of May 10 as American Indian Week.

Classroom Discovery Experiments

Science is discovering ideas that help us to understand the world around us; science is learning to make wise choices in deciding how to live with one's environment.

The Indians knew how to use what they found around them. They knew how to do many things that we do today.

Let us examine some of the Indians' understandings of the universe, earth, conditions necessary to life, living things, physical and chemical phenomena, and ecological relationships.

The four-part method will consist of:

1. Statement of belief or scientific principle.
2. Eskimo or Indian utilization of knowledge.
3. Modern application.
4. Classroom experiment for proof.

Statement: That sun goggles prevent snow blindness.
Utilization: Carved bone and driftwood goggles.
Application: Sun glasses.
Experiment: Construct cardboard eye masks with narrow slits. Observe the effect of eyeshades for cutting glare.

Legends. Legends used to be told as an everyday part of Indian life. The tales were important because they explained how the world was created, or where Indians come from, explained natural phenomena (i.e., the behavior of animals, where storms and mountains come from, etc.), or taught good behavior and the consequences of bad behavior, or entertained members of the tribe.

Story tellers were very important people. They had learned legends from older people and would teach them to their children, so the explanation for tribal traditions would not be lost.

A skillful Indian storyteller is actor as well as narrator. His facial expressions are lively, his eyes twinkle, he gestures not only with his hands but with his feet, he changes his voice to fit his characters. When one of his characters sings, the storyteller sings. Sometimes a tale that was delightful when I heard it lacked life when put on paper, for the dramatic quality of the person who related it had been lost.

A selection of legends had been included. The bibliography contains sources for additional legends.

**A Native American Curriculum Unit for the Second Grade
by Suzanne R. Bloberger and Sharon K. Peter

This unit does not concentrate on a specific tribe or tribal way of life. It provides a general approach and ideas for presenting a broad unit on Native Americans:

Introduction.

The intention of this unit is to present the children with material concerning the Indians who resided in the area of what is now the United States. The emphasis of the unit will center mainly around the topics of food, shelter, and clothing prevalent to the cultural area. However, other cultural facets such as arts and crafts, and aspects of the tribal and social organization of daily living will also be included. Some of this material will be correlated with and incorporated into the other subject areas of the curriculum in order to cover more material than would be possible during the regularly scheduled time for Social Studies.

At the conclusion of the unit it is hoped that the children will have been led toward a better understanding of who the American Indians were, and at the same time, led away from the traditional stereotyped image of the American Indian implanted in so many minds today. After four weeks of study, it is hoped that an appreciation and respect for the differing Indian cultures of our country will have developed.

This unit is written for second grade students at Nelson School, which is located in the suburban community of Columbia Heights, Minnesota. The children generally fall into the socio-economic categories of low-middle and average-middle class. Many of them have done little or no traveling outside the state of Minnesota. Thus, the physical geography of the country, as well as the concept of differing American Indian types, are most likely to be unfamiliar material to them.

The objectives of the unit are broken down into three areas of understanding (of Indian ways of life) attitudes toward Indians ("1. To develop respect and tolerance for the ways of Indian people. 2. To develop an appreciation of the present day Indian problems and how they originated.") and skills.

The authors suggest several learning experiences, two examples; language and phy-ed activities are presented below:

Language

1. Write a story entitled "If I were an Indian Boy or Girl."
2. Select an Indian picture to write about.
3. Write about Indian crafts and materials brought to school.
4. Pantomime different things an Indian might have done long ago.
5. Write a poem about Indians.
6. Write a letter to a friend recommending a book about Indians.
7. Write about a canoe trip down the Mississippi River.
8. Write thank you letters to a resource person.
9. Discuss objects on display table.
10. Act out duties of different members of an Indian family and tribe.
11. Make a dictionary of Indian words used by us today.
12. Dramatize a pow-wow.

Hand Wrestle. Two contestants stand each in forward stride position, outside of right feet touching. Players grasp right hands. Object of game is to make opponent move one or both feet, or touch the floor with any part of the body. Only the two right hands can be used to cause an opponent to lose his balance.

Selections of Indian authored poetry and poetry about Indians are included in the unit:

Dream Song

In the Sky
I am walking,
A Bird
I accompany.

Two Rain Songs, the first:

Close to the west the great ocean is singing.
The waves are rolling toward me, covered with many clouds.
Even here I catch the sound.
The earth is shaking beneath me and I hear the deep rumbling.

the second:
A cloud on top of Evergreen Mountain is singing.
A cloud on top of Evergreen Mountain is standing still,
It is raining and thundering up there,
It is raining here,
Under the mountain the horns of the child corn are glistening.

Maps, bibliographies, and audio visual materials (records, films) are suggested in the unit. The authors also recommend a field trip:

Field Trips: Minnesota Historical Society, 690 Cedar Street, St. Paul, Minnesota 55101.
Museum Lesson Programs
"Early Indian Cultures: (45 minutes)
"The Sioux and Chippewa Indians" (45 minutes)

Hennepin County Historical Society and Museum, 2303 Third Avenue South, Minneapolis, Minnesota.
A fine display of Indian artifacts, beadwork, and a birchbark canoe.

Color Origins of Indian Dyes:

Color	Derived From
brown	husks of walnuts
reddish	red willow
deep red	blood root
red	cactus and cochineal bug
purple	grape juice
bluish	blueberries and elderberries
green	leaves
yellow	yellow willow bark and leaves of sumac (boiled)

To keep colors from fading, the cloth was placed in a salt water bath or a soaking in sap from the wild crab apple tree.

...Evaluation of the unit will be accomplished through the accumulation of daily evaluations of specific behavioral objectives. The criteria for these evaluations will include such things as: over-all contributions, discussion participation, results of written and constructive experiences, observation of pupils during the unit, and the results of testing.

** Minnesota Indians: Sioux and Chippewa
A Native American Curriculum Unit for the Third Grade
by Julie Newham

Ms. Newham's objectives and goals for this unit are presented below:

Objectives: To have the students become aware of the fact that there are different peoples living in America, and particularly in Minnesota that have different backgrounds and cultures which have added a great deal to our present way of life.

To help the students be more sensitive to individual differences and ways of living.

To accept these individual differences and to respect the individual for what he is and what he has done for others.

To become more aware of the problems people from different cultures might have in adjusting to a new culture.

Goals: To learn of the way of life of the Chippewa and Sioux Indians living in Minnesota.

To learn of the differences in their homes, food, clothing, and transportation.

To learn of their creativity through dances, music, crafts, and arts.

To learn of their religious life as shown in their music, dances and ceremonies.

To learn of their present-day problems and way of life.

This unit will be taught to third graders at North Park School, Columbia Heights, Minnesota. It will be from three to four weeks in length.

Ms. Newham's unit is designed as a three to four week experience. The main topics of consideration are Material culture (food, clothing, homes, transportation), Recreation (activities, games), Religion, (dances, ceremonies, music), creativity (American Indian legends, poetry, crafts).

Comparison of Chippewa and Sioux Styles

Chippewa Food	Sioux Food
Maple Sugar	Buffalo
Rice	Pemmican
Deer	Roots
Bear	Berries
Fox	Fruits
Porcupine	
Turkey	
Duck	
Goose	
Fish	

Chippewa Clothing: Men	Sioux Clothing: Men
Leggings	Leggings
Breechcloth	Breechcloth
Robes of fur	Moccasins
Moccasins	Shirts
	Buffalo robes
Women:	Women:
Dress	Dresses with leggings
Leggings	

Chippewa Homes	Sioux Homes
Wigwams - bark, branches	Tipi made of buffalo skins

Transportation:	
Foot	Horses
Snowshoe	Dogs
Birchbark canoe	Travois
	Bull boats

American Indian Poetry

There is a strong link between music and poetry in the life of the Indian. Their poems and songs are based upon their experiences. The environment in which an Indian tribe lives, and the way of life of the tribe are the raw material for their poems and songs. Poems and songs were not written down, but invented, sung and told, and passed on from generation to generation in this way.

Poetry was used only on certain occasions; it was always rhythmic in form, and was chanted

or sung, usually to the accompaniment of drums or melodic instruments; and the composers made use of certain stylistic devices recognized as poetic - usually consisting of archaic, tersely suggestive, or imaginative language.

A selection of Chippewa (Ojibwa) and Sioux (Dakota) Poems has been included in this unit:

Chippewa Cradle Song

Who is this?
Who is this?
Giving light (the light of the eye)
On the top of my lodge

It is I -- the little owl,
Coming,
It is I -- the little owl,
Coming,
Down! Down!

Maple Sugar

Maple Sugar
is the only thing
that satisfies me.

Dream Song

At night may I roam,
Against the winds may I roam,
At night may I roam,
When the owl is hooting may I roam.

At dawn may I roam,
Against the winds may I roam,
At dawn may I roam
When the crow is calling may I roam.

Ms. Newham's unit stressed the importance of coordinating this unit with other third grade subjects and offered suggestions for accomplishing this goal:

Coordinating the Indian Unit with Other Subjects

Spelling:

1. Learn to spell Indian words: travois, moccasin, Minnesota, pemmican, Chippewa, Sioux.
2. Learn to spell things Indians used: snowshoe, drum, canoe, tepee, buffalo, squash.
3. Learn to spell the gifts from the Indian: corn, peanut, potato, tomato, squash, lima beans, pineapple, maple sugar, turkey, pumpkin, chocolate, canoe, snowshoes, wild rice.

Science:
Stress in conservation and pollution units how the Indian did not waste natural resources, but preserved them because nature was where he obtained his living and it was sacred to him.

Arithmetic:
Discuss their economic system - and later material goods for exchange.

Language:
Discuss the fact that there were many languages in America because each tribe had its own language and some communicated by sign language.

Physical Education:
Learn games and dances.

Music:
Learn songs and instruments used.

Reading:
Find in reading texts stories about Indians and discuss if they are fact or fiction.

Handwriting:
Use pages from handwriting book that pertain to Indians.

Literature:
Read Indian stories to the class.

Ms. Newham includes suggestions for evaluating whether the objectives of the unit have been realized:

1. Have their feelings toward the Indian changed in any way?
2. What do we owe these people?
3. Are the children becoming interested in finding out more information about the Indian culture.
4. Are they willing to change an opinion about Indians in the light of given facts and information?
5. Do they better appreciate the worth of Indian culture through knowing more about it?
6. Have they grown in their concept of the great differences in the life and cultures of different Indian tribes.

**Chippewa Indians: A Native American Curriculum Unit for the Third Grade by Darlene Kocur

Darlene Kocur has written a unit on Chippewa Indians to enrich the standard third grade unit on Indians:

> This unit is designed to be an extension and enrichment study of the more general Indian unit presented in the third grade basic social studies text, Working Together, Follett Publishing Company.
>
> Because of the very general nature and lack of emphasis on contemporary Indians in the text unit, this plan attempts to "focus in," so to speak, on a particular Indian people - the Chippewa or Ojibwa Indians of Minnesota.
>
> The child at this age is usually curious about his community and home state, as well as the kinds of people who might live there. One of the most popular library books among third graders at Oakwood this year was a book titled "Minnesota, It's Land and People." At the same time, a third grader is old enough to have established misconceptions and stereotyped ideas about minority groups, at home or through the media of television and motion pictures.
>
> It should be emphasized that this plan of study does not attempt to delve too deeply into the political and economic arena surrounding this subject at this grade level. Rather, it presents material and ideas to help the child of eight or nine years of age become more fully aware of the existence of a culture different from his own and to set a base for more involved study of the American Indian in grades 4-6.

The objectives of this unit are:

1. To build curiosity and interest based on this knowledge about the Chippewa Indians of Minnesota.
2. To build curiosity and interest based on this knowledge about this important minority group.
3. To correct misconceptions about American Indians, past and present.
4. To establish a background for further study in grades 4-6.
5. To develop concepts of respect for cultural patterns different from one's own.
6. To encourage use of acquired skills and knowledge as a means for independent and group research.
7. To encourage further independent research about various Indian tribes.

The unit is organized into four "Lesson Plans." A bibliography of books and audio visual materials is included. A lesson plan is presented below:

I. Topics for Discussion
   A. Where might we find Chippewa Indians living in Minnesota today?
      1. What do they do for a living?
      2. Do they still hold large areas of land?
      3. What kinds of houses do they live in?
      4. How do they dress?
      5. Can they vote?
   B. What are some of the problems Indians face when they come to the city?
   C. What are some myths non-Indians have about Indians? How do you think these myths developed?

II. Procedures and Activities
   A. Formulate guide questions with the class. The list above is only intended as a general guide. The children will most likely have questions of their own. This will probably be the most flexible part of the unit and will require some research and resourcefulness on the part of the teacher. Following are some suggestions the teacher may adapt to best fit his needs.
   B. Maps.
      1. Use a large county map. Review the concepts covered earlier about a county. Locate the counties in which the Chippewa reservations are located. Discuss the meaning of reservation, emphasizing tribal and allotment ownership.
      2. List the reservations: Red Lake, White Earth, Leech Lake, Nett Lake, Mille Lacs, Fond du Lac, Vermillion and Grand Portage.
      3. Let the children draw a large map of Minnesota showing the reservation land areas. Develop a simple key which may show such things as industries and natural resources as the study progresses.
   C. Slides, Pictures and Filmstrips
      1. Show slides and pictures of reservations. Include dwellings from worst to best if possible. Let the children compare these to their homes. Bring out the fact that many reservation dwellings do not include electricity and plumbing.

2. Look at pictures of urban dwellings from ghetto-type areas. Explain that some white and black as well as Indian may live in this type of housing. Usually there is plumbing and electricity in these but the standards are often well below what most of us take for granted.

D. Encourage children to express their ideas as to why some people live in this manner. Expect a range of ideas from "they are just lazy" to "maybe they are too poor to have anything better." This may be a good lead-up to occupational and educational opportunities for minority people.

E. Let the class discuss ways they might earn a living on a reservation. Ricing, fishing, etc., are seasonal work. Could they earn enough to live all year? An excellent activity at this point would be "Spending and Saving," Chapter 6, Simulation Games and Activities for Social Studies. (See bibliography)

F. Through discussion guide the children to the realization that Indians need better education, job skills and a higher economic base in order to raise living standards.

G. Devote a section of the class newspaper entitled "Indians Today." They might include articles about well known Indians in various fields, such as Johnny Cash, LaDonna Harris, and others.

H. Encourage children to bring in newspaper and magazine articles dealing with current Indian affairs for discussion.

I. Start a picture collection of Indians, identifying the different tribes and periods of history.

J. Find out where other Chippewa reservations are located.

III.

A. Administer a quiz to evaluate basic understandings.

B. Let the children conduct a "Question and Answer" panel activity to evaluate attitudes and concepts.

**A Native American Curriculum Unit for the Fourth Grade
by Ms. Carolyn Custer

Ms. Custer has developed a seven week Native American unit to complement the use of the fourth grade Social Science text used in her school.

> The basic concepts to be used in the fourth grade in my school are structured by the authors of the Laidlaw text, Using the Social Studies, (Dressel, Herman, M. Madeline Veverka, and Ellis U. Graff. Using the Social Studies. Chicago: Laidlaw Brothers, 1929, Vol. 5) and include understanding of the six basic social science disciplines. This unit is designed to accompany the units of the text and to reinforce the concepts developed by the authors. For example, I will teach the anthropology section of the unit after teaching the anthropology section of the text. This will encourage students to do research and perform activities in conjunction with each unit. Hopefully these activities will relate to the lives of the students living in the suburban structure. I, the teacher, recognizing the limits of social studies understandings as a resident of suburbia, hope the elementary student will eventually recognize his responsibilities as he matures with citizens beyond his immediate environment.
>
> The subject matter of Using the Social Studies consists of a one-unit treatment of each of the following disciplines in the sequence indicated: geography, anthropology, sociology, economics, political science, and history, and a final unit designed to show the ways in which social scientists can work together to study certain kinds of problems. Although each discipline is treated separately, the interdisciplinary relationships among the social sciences are brought out in each of the seven units.

The unit presents activities in each discipline:

Anthropology
Problem:
To develop a knowledge of the Indian's past so students can relate to and understand the present day Indian culture.

Knowledge and Understanding:

1. The Indian left evidence of his culture at places where he made his home.
2. Evidence of a past culture is often buried beneath the surface of the earth.
3. The same site may be used over and over again as a place for cultures to develop.
4. Indians living in the same culture tend to share the same beliefs and observe the same customs.
5. Indians developed tools to help them work.
6. Each Indian tribe developed its own means of obtaining a constant supply of food.
7. The people of the Indian cultures developed their individual ways of providing shelter.
8. The food and shelter was partly determined by geography.

Attitudes and Behavior:

1. Indian culture developed gradually over the years.
2. Indians have always lived close to nature.
3. The resources the Indian had available determined his way of life.

Activities:

1. Develop a list of questions to be researched by students.
2. Construct models of shelters in different geographical areas.
3. Develop a model of an archaelogical site.
4. Mold models of tools from clay.
5. Study Indian myths that reflect the role of Indian people.

One activity Ms. Holtz mentions is the construction of a four section mural depicting 1) Indians of early America, 2) Indians of more recent times, 3) current reservation Indians and Indians in the city.

This unit presents a means of incorporating information about American Indians, however, a teacher using the unit will have to be quite knowledgeable about the tribes she or he chooses to include in the unit.

**Chippewa Indians: A Native American Curriculum Unit for the Fifth Grade
by Delores Holtz

Ms. Holtz states the objectives for this unit are:

To study about Indian, the Chippewa Indians in particular.
To find out about their culture and their contributions to American life.
To try to acquire a feeling of empathy for the Indian.

She suggests a test as a means of measuring the attainment of the units objectives:

Name_____
Date_____

1. How did the Indians depend on their environment to supply their needs?
2. A new student joined your class today. He is an Indian and he seems very shy. How would you make him feel welcome?
3. Briefly tell about one contribution made by the Indians to the American way of life and how this contribution affects your life.
4. Give a biographical sketch of an Indian in public life. Include how he (or she) has helped to further the Indian's position in society.
5. Explain how to play one Indian game.
6. You are a Chippewa Indian child in the time before pioneers came to your land. Write a brief composition telling about one day in your life.

To explore the life of Chippewas (past and present) Ms. Holtz suggests dividing the class into five committees - Wigwam, Sugar Camp, Canoe, Summer Camp, Rice Camp:

Wigwam Committee

This committee could show pictures of other Indian shelters and show the relationship of the environment to the types of shelter built. Indians made use of the things they had to supply their needs.

They could bring up discussion by asking the question, "Do you think the American Indians depended less upon other people than we do today? Why or why not?

Another discussion question could be, "What are some ways in which modern dwelling places are like those of the American Indians?"

Find out about Indian housing in Minneapolis and then in Northern Minnesota.

Several activities for acquiring empathy (for Indian people) are described including role playing:

...For one day all the children who have blue eyes could be the superior group. All the other children would be the inferior group. The superior group would have special privileges, such as lining up first, playing with equipment, doing special jobs, etc. The inferior group would have restrictions such as only being allowed one drink of water a day...

The roles would be exchanged the next day. Then you could discuss how other people may feel when this "inferiority" is not for a day but for a lifetime...

The unit includes brief background information on Chippewa Indians, information on contributions Indians have made to American culture and an annotated bibliography.

1. Over half (4/7) of all food stuffs grown in U.S. were used by the Indians before the coming of the Europeans.

maize	wild game animals
popcorn	fowl
carmel corn	potatoes - yams
beans - peas	tomatoes
squash - pumpkin	wild rice
artichokes	cassava
sunflower seed	cocoa - chocolate
nut - oils and meal	maple sugar
melong	hominy
berries	corn flakes
	chewing gum

2. Medicine (cocaine, cascara, arnica, ipecac, wintergreen). For the past 400 years, botanists and physicians have not discovered an herb that was not known to the Indians.

** Contrasting Chippewa, Sioux and Anglo values: A Native American Unit for the Sixth Grade by Nancy Spaunaus

Ms. Spaunaus has designed this unit for sixth graders who have had experience in analytical thinking and working individually. The teacher should begin the unit with a discussion (by classmembers) of the meaning of values and value systems. The unit consists of fifteen one hour sessions, lasting three weeks. (Additional time may be spent correlating activities to other subject areas):

> In this unit of study I contrast the life styles of the poor Chippewa and Sioux residents of reservations in Minnesota to that of the middle class urban white. My main objective is to sensitize the class to certain values I outline on the following pages under "objectives." Theoretically, any culturally different group can be substituted into a unit of this type. Because the Minnesota social studies curriculum specifies that Minnesota history will be taught in the sixth grade, this unit is best suited for that grade. In the course of the unit factual information about Minnesota Indians is imparted to the child, but this is an incidental part of the study. Hopefully this will only serve as an "eye-opener" for the class. The long range goals encompass every day of every student's life and every interpersonal relationship he encounters.

The objectives of the unit are:

> Internal changes in attitudes and perception of situations. These aesthetic qualities can only be measured by day to day observation of student behavior.
>
> 1. He is increasingly curious about himself and about others...
> 2. He appreciates and cherishes human diversities...He does not reject others because their way of life is unlike his own.
> 3. He sees people as individuals rather than as identical parts of the group to which they belong and the cultures to which they live...

4. He believes that people with different backgrounds, interests, experiences, abilities and persuasions can contribute to the way of life of a culture or society...
5. He tries to see things as others see them; he identifies with them. He expresses a genuine concern for them and develops more and more of a social conscience...

To insure the accomplishment of the unit objectives the author also presents behavioral objectives:

1. Each student will read one fiction book and one non-fiction book from the prepared bibliography. He will write a short, critical evaluation of each book.
2. Each student will use two listening media (lecture and other audiotapes, phonorecords) to increase his knowledge of the Chippewa and Sioux Indians. He will write a critique of each.
3. Each student will use three primarily visual media (16mm films, 8mm films, 35mm filmstrips, 35mm slides, transparencies) to broaden his knowledge of Minnesota Indians. He will write a critique of each.
4. Each student will be able to successfully complete the following one hour examination, to be taken following completion of the unit.

Answer two of the first four questions.

1. In your opinion, does prejudice against the Chippewa and Sioux Indian exist in Minnesota? Give supportive evidence for your answer.
2. Explain how you think prejudice against culturally different people can be eliminated.
3. What is a value? How does it originate?
4. List two sets of values which you feel oppose each other of Minnesota Indians on reservations and urban, middle-class Anglo-Americans. Explain why they oppose each other.

Answer two of the following three questions.

5. What is a stereotype? Explain why they exist, using an example.
6. List four or more artifacts or methods of doing things Anglo-American society has taken from Sioux-Chippewa origins.
7. Is the idea of America as a cultural melting pot a good one? Why?

Everyone will answer the final question.

8. Have any of your attitudes changed in the course of this unit? Explain.

The first-day Lesson Plan is included as an example:

Day One. The instructor relates the following anecdote.

An eight year old girl who had spent her life with governesses and private tutors, was once asked to write a composition about a poor family. She wrote the following paragraph:

The Poor Family

Once upon a time there was a poor family. The father was poor. The mother was poor. The children were poor. The butler was poor. The chauffer was poor. The gardener was poor. The cook was poor. Even all four maids were poor. In fact, every person in this poor family was poor. The end.

A class discussion follows stressing the meaning of culture and Culture. The necessity of studying other cultures is emphasized. When the instructor is satisfied the class has thoroughly discussed these points, he asks, "What results when an individual is not knowledgeable about culturally different groups?" The class thus discovers the underlying beginnings of prejudice and stereotypes. The instructor provides as many aids as needed to insure that every class member grasps the concepts. At this point the instructor relates that the class is going to study the rural, reservation-living, Indians of Minnesota as examples of culturally different groups. He outlines the behavioral objectives to be completed and the type of evaluatory devices to be used. Because it is necessary to be knowledgeable about culturally different groups before any opinions can be formed, the instructor next introduces a film entitled "Woodland Indians of North America."* Following the film the class discusses the differences noted in the film between the Indian culture and the Anglo-American middle-class culture.

*See Appendix I for information on availibility of films, filmstrips and other materials mentioned throughout the Lesson Plans.

** Native Americans in the New World: A General Resource Unit for the Elementary and Middle Schools by Elroy T. Gulbrandson

Mr. Gulbrandson regards this unit as a guide or "adequate beginning for teaching a unit on Indians in the United States." His viewpoint is historical rather than contemporary. The general objectives of this unit are:

1. To give the student an understanding of the history of the American Indian and their contribution to our modern society.
2. To give the student an understanding of the Indian situation in America today and the future outlook for the Indian in our American culture.

Note: I am assuming and therefore not listing all the work study skills and personal and social values which we feel should be taught in every unit. These skills and values which are hoped for are the desired outcome of the entire educational program.

Among the specific objectives of the unit are:

To become aware of the likenesses and differences in the way Indians and other people have dealt with similar problems.

The author suggests approaches for initiating the unit and stimulating the students to acquiring more knowledge of Native Americans.

Suggested approaches for initiating activities.

1. Arrange the room environment by putting up pictures around the room about Indians and Indian life.
2. Have an abundance of books about the room, at various reading levels, which would interest the children and create a desire for more information.
3. Arrange an exhibit in some part of the room containing Indian artifacts such as implements, clothing, or any other suitable equipment which would help to motivate the children in developing a desire for more information.

4. Read or tell some interesting stories about an Indian leader or legend.
5. Show films about Indians. (See film index)
6. A discussion about Indians might be developed which would stimulate the children into looking for the answers to questions which have been raised.
7. An initiation through a group activity such as a dance or excursion could be arranged.
8. It would probably be wise to use a combination of the above suggestions making use of any suitable incidental material available.

Mr. Gulbrandson begins the unit by presenting white men's views of American Indians. It would be helpful to include Indians first impressions of white men.

When Europeans came to this country they met the natives that they called Indians. There are many early descriptions of these first Americans. Many of these first Europeans described the Indians in a favorable way. The general view, however, was that the Indians were blood-thirsty, barbaric, drunken, dishonest, stupid, and a long list of other unfavorable descriptions. In this introduction there are a number of each of these views - positive and negative. It is our job to analyze and compare them and try to come to some understanding of the Indians.

The Englishman who accompanied Barlow and Philip Amidas to Roanoke, North Carolina found the natives to be:

> as mannerly and civil as any in Europe. The English were entertained with all love and kindness, as with much bountie (after their manner) as they possibly could devise...we found the people most gentle, loving, and faithful, void of all guile and treason, and such as live after the manner of the golden age.

A. Father Luis Velarde, ca. 1716

The following was written by a Jesuit missionary in northern Sonora; in it, Father Velarde betrays a tendency to value Spanish imperial interests above Christian brotherhood:

> And truly it has been due to the particular providence of our Lord, that this nation (the friendly Primas of Arizona - Sonora) has been diminished due to continuous epidemics; for because of their pride there are not lacking among them people who are restless and troublesome.

A. Benjamin Franklin, 1784:

> Savages we call them, because their manners differ from ours, which we think the perfection of civilty, they think the same of theirs...Our laborious manner of life, compared with theirs, they esteem slavish and base; and the learning, on which we value ourselves, they regard as frivolous and useless.

Many learning experiences are suggested by the author in the areas of problem solving, art dramatization, construction, music, creative experience, skill development and group work.

A. Problem Solving
   1. Do research on the education of the Indian.
   2. Do research on the Indian customs such as marriage, caring of the small children, dances, etc., and report to the rest of the class their findings.
   3. Make a list of the problems that faced the Indians during the winter season and how he dealt with them.
   4. Discover and learn the meanings of some of the more common symbols used in Indian sign language.
   5. Find out why the Indians were forced from their land by the white settlers.
   6. List the main activities of the early Indians and compare it with our everyday activities.
   7. Do research on the effect that geographical conditions had on their way of life.
   8. Find out what the Indians did for recreation in their leisure time.
   9. Do research on the different types of homes and the reasons for the differences.
   10. Find out the reason for Indians being called Indians.

The unit contains bibliographies of library resources including books, records, filmstrips, and films. Mr. Gulbrandson's evaluation criteria is presented below:

> The suggestions listed below would be used by the teacher throughout the teaching of the unit and could be incorporated in the culminating activities if not used specifically as culminating activities.

1. Help children to summarize major items of interest.
2. Make paper and pencil tests from questions previously discussed.
3. Develop oral reports on a variety of topics assigned to individuals.
4. Check to see how well the class discusses the relationship between the ways of life of the various tribes and the part of the country in which they live.
5. Observe through discussion the attitude of the pupils toward the Indian.
6. Estimate their progress in appreciation of the Indian arts and crafts.
7. Observe responses to these activities requiring individual initiative and research.
8. Have the class, as a whole, prepare a bibliography of reference material and present it to the librarian.
9. Make a class map showing location of the various Indian tribes and develop it pictorally in terms of housing, available game, and clothing.
10. Write a brief paper showing some Indian influence on our American culture.
11. A check sheet could be helpful in observing growth in habits and attitudes.
12. Class standards should be developed before each experience and evaluated at the end of it.

** Ojibwa (Chippewa) Myths and Legends: A Native American English Unit for the Junior High School by Ronald A. Nisbet.

This unit is designed as a three week experience for junior high school students:

> In the ninth grade, a three weeks unit in our district is devoted to myths and legends of ancient Greece. It will be the purpose of this paper to introduce the Ojibwa myths and legends by first, preliminary lectures by the teacher on the American Indian with as much emphasis as possible on the Minnesota Ojibwa. This unit could be a complement to a Greek unit. Discussions could compare the Greek myths and legends and culture with the civilization and legends of the Ojibwa.

The Units objectives are:

1. To acquaint white, middle-class youth in Columbia Heights with the history and culture of a "home-grown" Minnesota minority.
2. To direct the student's thinking toward the acceptance of the Indian as an esthetic individual.
3. A need to develop awareness, sensitivity, and understanding of minority problems and a desire to incorporate these qualities into our daily living.
4. A need to include, on an equitable basis, those materials in the area of language arts which represent the contributions of minority races.
5. An awareness of the richness, variety, and wisdom found in the Ojibwa legends.
6. To acquaint the students with the positive attitude that the Minnesota Ojibwa demonstrated a distinct insight and harmony with nature and man's relationship to it through its myths and legends.

Mr. Nisbet discusses the teachers responsibility in developing background material to present to students:

> Much material is now available and is becoming increasingly more so on the American Indian of yesterday and today. The teacher is to develop the concept that the Indian is our oldest minority group as well as the first people to inhabit this land which we call ours. The Indian, once a proud and free people have been relegated to the status of wards of the U.S. government. They have been exploited, transported, killed, maimed, starved, ignored and deprived. The mismanagement of Indian affairs by the "establishment" has been and continues to be a disgrace of the highest order which every other American should come face to face with.
>
> The teacher may now draw from the vast bibliographical material which is now flooding the market and from the sources which are found in this unit. The teacher is expected to enlarge upon particular areas which he perhaps judges is the most relevant to his class and that which he has some degree of expertise in. The teacher should also feel free to use Indian resource people or staff members from the state department of education who are working with the Indians in Minnesota.

Not only must the teacher and student be aware of what the real Indian in 20th century America is like, but the most difficult thing to counter is the myriad of misconceptions which history, age, and culture have tended to nourish over the years. The teacher's most urgent responsibility lies in this area. Again, I must mention for the benefit of the teacher and the reader, that I sincerely believe it necessary that the background information which is being presented is vitally important for the presentation of Ojibwa myths and legends which is yet to follow. I have found in the presentation of the Greek myths and legends and in many other of the classic works which are from another time and another civilization than ours, that the student's interest and relevance is enhanced when the true nature of the people who actually lived during a particular time span is brought to them as it really was. Of course, proper highlighting of certain facts, again, according to the class being taught is always the perogative of the teacher using the unit. Maybe the word to use is "teachability." Make it just that!

...The following and other material which might fit into the teacher's over-all plan should be brought into focus here as a "jumping off" point for the legends.

1. Have the students form discussion groups to bring out the many facets of Indian life, i.e. reservation, customs, white-Indian relationships, government management, Indian heroes, etc.
2. From this initial group have reports, oran and/or written which go into some depth from the students' viewpoint on the critical or sensational segments of group one's report.
3. Have individuals find in the library or other sources, statistical reports on housing, education, transportation, health of the average Indian compared to the average of the whole country.
4. Combining these above student activities, involve the student in a structural conversation which leads the student into thinking how a "way of life" determines the culture of a society and how a particular culture is manifested in legends and myths of ancient people as well as modern people. Here would be an excellent place to ask about contemporary lyrical music which conveys much of the thought that myths and legends of the ancients and the Indians provided.

After the students have been introduced to the Objibwa way of life (historic) the second part of the unit consists of reading legends presented in the unit and using questions Mr. Nisbet presents after each legend for discussion:

> The legends express aboriginal social and religious beliefs and an aboriginal economy. In these respects they express the distinctive contributions of the Indian material in the total body of North American folklore. The stories also reflect the interests and concerns that can be found in folk literature throughout the world and thus they attain a universality. All this can be and is found in the legends of the minnesota Ojibwa.

He Who Over-Dreamed

A young man went into the woods to fast so that he could have a dream. He had his dream and then he returned to the wigwam. His father asked him to go back and fast longer. So the boy went on with his fasting. When he again returned to the wigwam, the father urged him to fast for one more day.

But even after the one day, the boy could not eat. He had fasted so long. The boy fixed himself some paint and painted his face and combed his hair, so he would look like the robin (o-pe-che). "I'm going to be a robin", he said.

He had his wish. He was turned into a robin and flew up on the crossbeams in the wigwam.

"Son, son, come back. Come back!" the father cried.

But the boy answered, "No, I'm going to be a robin. I will come back in the spring and then I will feel it in my breast if the summer will be good or bad, or if there will be war."

Study Questions

1. In this story, we have the problem of parent and child. Is this the first incident of the now famous phrase, "generation gap"?
2. What, if any, is the significance of the robin being chosen as the bird which the young Indian turns into.
3. In Greek mythology, is there any relationship which demonstrates that man was close to nature? So close, in fact that he turned into some kind of animal or bird?

** The Maya Calendar: A Native American Curriculum Unit for the Middle and High School by Edgar A Torguson

This unit describes the Mayan number system, its uses by the Maya's and compares the Mayan calendar to the Julion calendar:

> ....A number system can be formulated on any base number. The Maya Indians developed a number system that is vigesimal. This system, based on twenty, probably was developed by natives who went barefoot and were constantly exposed to twenty digits on hands and feet. The vigesimal system used by the Maya Indians had three digits: dot, bar, and zero....
>
> ....The Maya calendar was developed to a high degree of accuracy through astronomical observations and continuous recordings and mathematical calculations covering many hundreds of years....

Population, Ecology and the American Indian: A North American Curriculum Unit for Middle and High School by Ronald R. Raveling

The objectives of this unit are to:

> Inform of and dramatize to the student the need for careful planning of population growth in today's world. The first part of the unit is simple an outline of the unit as taught this year in my World Affairs class. The second part, as will be noted, deals exclusively and in more detail with an addition to the unit. This section will attempt to illustrate how the American Indian - a model of successful, pre-white man adjustment - was forced to balance his numbers with his environment.
>
> It is not my intention to go into details of how this information would best be presented to the student. This, I feel, must be the choice of the teacher. The grade level, rapport with the students, community dictates on the frankness of such presentations, and the teacher's own ease of discussing such controversial subjects; are all factors which must enter into the decision of how to teach this material.
>
> A survey given to my students at the end of the study is included. The questions illustrate the degree to which we freely discussed those "controversial subjects."

Excerpts from the unit are presented below:

> Man has reached a critical stage in his struggle to exploit his environment. On the one hand, his ability to take from the environment - with saw, shovel, pump, and a host of other technological devices - is virtually unlimited. On the other hand, man's ability to manage his environmental resources so as to maintain or ration them, is woefully inadequate....
>
> It has become very fashionable for modern man to point to the American Indian as a model of adjustment to environment. We say the Indian did not pollute, he did not waste, he led a contented life, and he did not over-populate. A combination of factors tended to make much of this assessment basically true. Why? The major reason was, perhaps, the Indian's limited population. How limited were his numbers? What caused this? Are there parallels of life between modern man and the Indian? The answering of these questions is the major intent of this study.
>
> How strange it must be to hear of the need to save wildlife, virgin areas, etc. from the very people who rapaciously killed the wild life and despoiled the wilderness. If remnants of previous vultures remain, how sadly ridiculous must seem the tardy white man's concern with his environment. How ironic that we must now turn to learn of population and pollution control from the very "savages" about whom it was once said, "The only good Indian is a dead Indian."

** Some Suggestions for Librarians in High Schools with Native American Students by Janete Vaughan

This unit discusses means of expanding the philosophy of libraries to meet the needs of American Indian students and their teachers:

> The purpose of this paper is to discuss the role and program of the high school library in promoting Indian culture and contributions. Just as a unit is developed for a literature class, this paper is intended to be a unit for librarians to use in developing and maintaining a library program which will provide information and services regarding the American Indian. This unit is designed for schools where there are some Indian students

> as well as a need to incorporate minority history and sensitivity into the total school curriculum. Many of the points discussed in this paper will also be applicable to elementary and junior high school libraries...

Before beginning a library program, librarians have a responsibility to know the subject area (Native Americans) and the community which the library serves:

> ....The librarian must have a knowledge of the culture patterns and the historical background of the Indians who attend the school. Every effort must be made to discover more about the student's family background, religious background and values, langauage patterns, and the total background of experiences which are different from the average high school student...

Library materials which accurately portray Native Americans should be purchased:

> ....The library should contain as many materials as possible which give an accurate, authentic appraisal of the American Indian. All types of materials, print and non-print [records, films], should be considered for purchase. The available selection tools which provide bibliographies of recommended materials for school library materials should be carefully studied. Only those materials which depict Indian culture accurately should be purchased.

The librarian is a resource person for teachers and students. Ms. Vaughn offers many suggestions for meeting the information needs of both groups (examples are presented below:)

> Work With Students
>
> ....Encourage student to use the library for small group meetings or clubs. Students should be welcomed to use the library for all types of activities. Suggestions for programs or resources could be made by the librarian which would further understandings of the American Indian...

....Bibliographies and reading list should be compiled noting materials which provide information on Indian culture, history, contributions and achievements in as many subject areas as possible. These included achievements should also be pointed out in discussing bibliographies with students. They should be distributed and made available to all students...

Students should be encouraged to offer suggestions of additions to the school library's materials...

Work With Teachers

....Librarians should assume an active role when school curriculum is being planned. The instructional materials which make up an important part of the library should be interpreted and incorporated into all phases of the instructional program. Each subject area could present some relevant part of the Indians past or present....

High School Unit

The Indians Identification with the Earth
by Nancy Breening, Anne Farnham, Annette Schuette.

The authors developed comprehensive objectives for this four week literature unit:

A. Literary

To develop an understanding of literature by and about Indians as an integral part of the American literary tradition.

To develop an understanding of the oral tradition of much of Indian literature as reflected by their songs, poetry and legends.

To develop a sensitivity to the beauty of expression in much of this literature.

To develop an appreciation for lyric poetry as it is reflected in the Indian songs and poems.

To develop an understanding of Indian values by examining contemporary literature.

B. Sociological

To develop the understanding that Indians are neither without a culture nor culturally deprived by examining the rich tradition of the Indian as seen in his response to nature reflected in the literature.

To perceive a strong correlation between the Indian's life style, his active part in the creative processes of the earth, and his oral and written expression.

C. Psychological

To understand the thought of the Indian as they reflect the predominance of particular literary themes such as the concept of Mother Earth and man's integral relationship to the forces of nature.

D. Philosophical

To examine the recurrent theme of nature developed in the literature which illustrates the Indian's psychological and sociological make-up through reading and discussion of philosophically-oriented poems, legends, essays, and novels.

To develop an understanding of the traditional Indian attitude toward the earth only recently embraced by the non-Indian.

E. Skill

To determine individual student's knowledge and perception of American Indian traditions as reflected through literature by discussion and composition.

F. Behavioral

To develop empathic attitudes toward the Indian's concept of nature.

This unit, includes the study of selected Indian legends, songs, modern Indian poetry and the novel When Legends Die by Hal Borland:

> Literature makes life stand still long enough to be examined; it unscrambles, selects, orders, distills human experience. The perceptive reader of literature achieves a sharpening of his sensitivity toward the world around him, toward his heritage from the past and toward his fellow human beings.
>
> Modern Indian poetry has only recently come to the forefront. Poets such as Normal Russell, Simon Ortiz, Emerson Blackhorse Mitchell and James Welch are essentially novices of poetic expression. Russell and Ortiz, for example, have had no success at publication to date. Mitchell, a college student, has published one book in collaboration with his writing instructor. The most

promising of the young Indian poets, according to John R. Milton, editor of The American Indian Speaks, is James Welch. Welch is a Blackfoot Indian who has published in such magazines as Poetry, Poetry Northwest, and New American Review. He was recently anthologized in The Young American Poets.

....A recurring theme found in modern Indian poetry focuses upon the concept of alienation; or, more specifically, a loss of direction, a sense of being torn between two cultures. The conflict seems to be rooted in the contrasting ideologies of urban life and the older Indian life style based upon the land. The young Indian, growing up, living on the reservation, is caught between these two cultures. The old ways, while they may be beautiful, are not often conducive to survival. Life on the reservation is often portrayed, therefore, in bleak, sterile images. On the other hand, the white man's culture as typified by the urban setting is alien to the Indian as illustrated by Donna Whitewing's description of Omaha: "Sinister Trucks prowl down dimlit alleyways. Racing past each other, cars toot obscenities." Thus the urban Indian may find himself to be only "a portion of some murky design" rather than creative and integral part of the universe....

With constant emphasis on specific supporting evidence from the novel,[When Legends Die] students should be led to explore the different value systems of the two cultures and to assess them as objectively as possible in terms of human rather than racial standards: What things did each value? What qualities of character did each admire? What principles guided their conduct? Did all members of either group completely accept the values held by the majority of their group and completely reject the other value system? What traits did members of both cultural groups share as human beings? Which of these human traits contributed to the misunderstanding between the groups? (Among others, these should emerge: ethnocentric view that one's own culture is superior to another; failure to index (Indian 1 is not Indian 2; white man 1 is not white man 2) in order not to confuse a group label with an individual person; tendency to apply unfavorable epithets to another cultural group; tendency to believe what one wants to believe, what fits one's preconceived notions, what is said by those one trusts because they are members of one's own social group). Did all members of either group misunderstand the other to the same degree? Why?

With this background students whould be able to see that the problems depicted in the novel have real relevance for them as members of contemporary society.

Objectives - for When Legends Die

The student should arrive at certain concepts:

That a part of each individual's life experience is his quest for both personal identity and social ties.

That different societies and cultures have different sets of principles, or value systems, each as sincere as another.

That the novel as a literary form is well suited to the realistic portrayal of cultural differences and their effect on the individuals and societies concerned.

That any language which expresses and communicates the ideas and feelings of its speakers is a good language.

That word choices reveal attitudes and produce often predictable semantic reactions.

That interpretation of literature must be supported by textual evidence.

** Mathematical Contributions of the Mayas, Aztecs and Incas
by Janet Sotodola

This unit introduces students to the mathematical systems of the Maya, Aztec and Incan cultures. The significance of and uses of these developments are put into cultural contexts. The time span of units is not indicated. Exerpts from the unit are presented below:

> Upon completion of research concerning the mathematical contributions of the Mayas, Aztecs, and Incas, I have chosen to write the paper in two parts. The mathematical systems established by the Mayas and the Aztecs are similar in numerous ways, and therefore will be treated as one topic. Both of these systems originated primarily for religious reasons, and were fundamentally concerned with the establishment of a calendar. The Incas, on the other hand, used their mathematical system basically for computational purposes, and devised a rather sophisticated method for recording data....
>
> The Mayans appear to have spent most of their time in the study of astrology and the prediction of various solar phenomena. They devised a calendar as early as 3372 B.C. which is still being used by many of the ancestors, including the Jacaltins of Northwest Guatemala. This calendar is so accurate that it has not lost a day in over 5000 years of existence. It is the oldest calendar in use today....
>
> In the Mayan calendar, each month has twenty days and is given a name and number like the days. They set up two systems of calendars using this twenty day month. The first was the religious calendar which consisted of thirteen months or 260 solar days. The second calendar was used for official purposes and consisted of eighteen months or 360 days plus five days which they titled "unlucky days." Using these two calendars concurrently enabled them to predict eclipses to a high degree of accuracy. These predicted eclipses were an important part of their religious lives....
>
> Upon conquering the Mayas, the Aztecs assimilated many of their customs and ideas. They did, however, discard the two types of Mayan number systems and replace them with a base ten number system which in certain aspects resembled the Egyptian system.
>
> The Aztecs modified the Mayan calendar by changing the names of the months and days. The basic idea behind the Mayan religious calendar, nevertheless, remained the same. The Aztecs used the twenty day month, and the year of thirteen months of 260 days....

The Aztec recorded their writings on paper made of agave plant or painted on the skins of animals. Their early writing is often described as being "pictographic" but as they continued to communicate from generation to generation it became more phonetic. Reading and writing were indulged in only by the elite of the Aztec society. The Aztecs have the distinction of leaving the most complete history of the American continent from which historians were able to derive most of their knowledge of the civilization of that time....

In place of written communication the Incas developed a system called quipou which consisted of little more than knotted cords. This they used for innumerable purposes including recording decisions, checking arms and soldiers, and drawing up statistics about population and land....

Both the Aztecs and Mayans, nevertheless, built pyramids or temples which, by their structure, showed a deep understanding of various geometric concepts and properties....

When the Spanish overtook the Western civilizations of the Aztecs and Incas, most of their documents were destroyed. When one studies the ruins of the temples and buildings they built, one realizes that their knowledge of mathematics and the sciences must have been far greater than that reported here. So much of what they accomplished has been lost to civilization, that we are left with mere speculations of what might have been....

Some Final Observations

These curriculum units were prepared by school teachers from the Columbia Heights, Minnesota school system. The teachers wrote the units in the context of a 1970 University of Minnesota course (Hed 5-111) on Indian education offered through the College of Education and the General Extension Division. This course, greatly strengthened by the leadership and active participation of the Indian Upward Bound Program at the University of Minnesota, grew out of an attempt to deal with certain problems noted in the University of Minnesota aspects of the National Study of American Indian Education.

We believe these units to be of possible value to American school teachers. We suggest that they are useful examples of what classroom teachers can do, after minimal preparation, toward developing curriculum materials on a solo professional basis.

Efforts of this kind are obviously not professional in the strictest sense. Yet the NATAM units do offer American teachers some immeeately usable Indian materials, written by their colleagues. In this sense, the NATAM Curriculum Lines offered the chance both to provide a needed service and to test a staff development model. We believe fair success was achieved in both cases.

Individual NATAM units may by obtained from:

ERIC Document Reproduction Service
Leasco Information Products, Inc.
P. O. Drawer O
Bethesda, Maryland 20014

FOOTNOTES

[1]United States Senate Committee on Labor and Public Welfare, Indian Education: A National Tragedy - A National Challenge, U.S. Government Printing Office (Washington: 1969). p. 22.

[2]IBID. p. 23.

[3]Havighurst, Robert J., Kay Levensky and Philip H. Dreyer. Seven Papers on Mental Health, Intelligence, and School Achievement of Indian Youth. Vol. I, Research Reports, National Study of American Indian Education (Minneapolis: Training Center for Community Programs, University of Minnesota, 1970).

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Fuchs, Estelle, George Krause, Carol Ziegler and Robert J. Havighurst. Teachers for American Indian Youth and Curriculum for American Indian Youth. Vol. III, Research Reports, National Study of American Indian Education (Minneapolis: Training Center for Community Programs, University of Minnesota, 1970).

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